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What Parents Should Teach their Children

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WHAT PARENTS SHOULD TEACH THEIR CHILDREN[1]

THE purpose of this pamphlet is not to discuss "the duty of parents to their children"; that is too wide in its scope. My thought and purpose are to consider only the subjects which most parents neglect, and many purposely avoid. I am omitting what all thoughtful parents regard as vitally important, and but few judicious parents fail to impress upon their children. What I am about to present is what parents generally omit from their admonitions and wholly shut out from their conversations with their children. The sad mistake of these parents is seen in the almost universal lament of the boys:

"My father, a good Christian man, warned me against the use of tobacco, taught me to be honest, and instructed me concerning every danger except this one, into which all boys, unless warned, are sure to fall. Where I most needed to be guarded, he uttered not one syllable of warning."

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From numerous tests made, it is shown that only about three per cent of audiences composed entirely of men have ever been made intelligent upon the subject of their reproductive nature before they had arrived at the age of fourteen years, by their own parents.

What the writer proposes in this chapter is not only *what* children ought to be told, but *how* they ought to be told. When the mice in their council sought to protect themselves from the cat, it was quickly decided that a bell attached to the neck of the cat would afford them the necessary warning of approaching danger; but when they came to decide who among them was to attach the bell, the real difficulty was disclosed. It would be easy to name twenty publications, in recent years, largely devoted to the importance of telling children honestly concerning the origin of life, every one of which fails to tell the parent *how*. They simply urge upon parents the necessity of doing something which they themselves are unable to do. When the "how to tell" is made simple, safe, and satisfactory, the story will be told to the children, and not until then. Thousands would instruct and warn their children, but they simply do not know how.

Personally, I know no way to make a child intelligent without associating the entire subject with the infinite wisdom of the Creator. Neither have I

much faith in the salutary influence of intelligence which is not associated with a quickened moral sense. Intelligence is important, but the moral sense must not be neglected.

The parent is the proper person to communicate this information to his or her child. When the child is old enough to ask an intelligent question, it is old enough to receive an intelligent answer. The following presentation will enable the parent to make selection of such information as is suited to the age and intelligence of the child.

How to tell children the origin of life.

My dear child, the question you have asked is one that every man and woman, every intelligent boy and girl, and even many very young children have asked of themselves or others—whence and how they came to be in the world?

If you were to ask where the locomotive and the steamship, or the telegraph and the telephone came from, it would be wisest, in order that we might have the most satisfactory answer, that we should go back to the beginning of these things, and consider what was done by George Stephenson and Robert Fulton, by Benjamin Franklin and Samuel Morse, by Graham Bell and Thomas Edison toward developing and perfecting these useful inventions.

Where the first man came from.

In order that we may, in like manner, have the best understanding of the answer to the question, "Where did we come from?" let us, in the same way, go back and ask where did Adam, the first man, and Eve, the first woman, come from? Of course you already know that God created Adam and Eve. You have read the beautiful and wonderful account given on the first page of the Bible; but there are many things in this account in the book of Genesis which you have doubtless overlooked. Let us for a few moments study this account together.

If we start with the first verse we are told that: "In the beginning God created the heavens and the earth." Now there is a great difference between creating and making anything. When a carpenter builds, or makes a house or a barn, he simply brings together boards, bricks, shingles, laths, nails, and other things, and with these he erects a building; but when it is all completed he has not created anything. He has simply taken those things which previously existed, and so changed their form and combined them as to make what we call a building. In other words, he has built a building. He has created nothing, but he has made something.

With God it was not so. In the beginning, when God created everything, there were no rocks, no

ground, no materials of any kind with which he could build or make the world, or anything else. But God's power and wisdom were without limit, and instead of using materials, or even needing materials to accomplish his purpose, he simply commanded, and it was done. There was dense darkness everywhere, and God simply said, "Let there be light; and there was light." On the second day God created the firmament, or the blue expanse above us; and so, for six days or periods of time, God went on creating all that exists upon the earth, all that swims in the sea, that flies in the air, and that shines in the sky.

Power to perpetuate.

To some of the works of his creation God gave the power to beget or produce others like themselves. Such objects learned men call organic objects. From some others, which learned men call inorganic objects, such as the sun, moon, stars, rocks, mountains, oceans, and the like, the Creator withheld that power to produce others. These latter are to abide until God shall destroy them, and hence it was not necessary that they should have given to them power to produce others like themselves. If other worlds should be needed, God prefers to create them himself. But the other objects, which learned men call organic objects, the

things which have life, such as plants, trees, fishes, birds, animals, and men, these do not abide or remain continually, but live only for a time and then die and pass away.

Now when any of these organic objects died, God could from time to time have created others to take their places, and thus have caused that life should continue upon the earth. But God saw a wiser and better way, and in infinite wisdom and love he gave to all the objects and creatures which he created, and which he endowed with life, the power to beget and reproduce others like themselves. It was not power to create as God had himself so wonderfully and mysteriously done; but it was a power which in some respects resembles it very closely, and which in its deepest mystery the wisest of men have never yet been able fully to understand or explain. It was a power to impart life, to beget and to produce others like themselves.

If we turn again to the first chapter of Genesis, we find that on the third day God created the grass and herbs, "Each yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." On the fifth day he created the fishes and birds, "and God blessed them, saying, Be fruitful and multiply." And on the sixth day he created "Cattle and creeping things, and beasts of the earth, after his kind." And last of all, in the work of creation, God also created man.

Now if we take the different verses from the first and second chapters of Genesis, and bring them together in a continuous account, the history of man's creation in God's own words will read: "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In this Scripture we have a revelation of God's mind and method of raising up or producing others to take the places of all the plants, trees, fishes, birds, animals, and men which God had created upon the earth, but which would all, in a few years, die and pass away. This law, or method, by which parent plants and animals beget, or raise up, infant plants and animals, like themselves, to occupy their

places, and thus continue life upon the earth after they are dead and gone, we are here clearly taught was instituted or ordained by God himself, and we know that God would not make a law that had impurity in it.

Now we do not blush or regard it impure to study the wonderful wisdom and power which God displayed in the creation of Adam and Eve. Neither should we, when we think properly of the no less wonderful and mysterious manner in which God created Cain and Abel, their children, and in which he still is from day to day and year to year, raising up a new generation to take the places of their parents, when they shall have died and passed away. If we remember that no impure thought ever entered into the mind of our heavenly Father when he was thinking of these things, and when engaged in the work of creation, we shall clearly understand that all wrong thinking or acting upon this subject, which should be as pure and sacred to our minds as any other sacred subject, does not come from God. If we truly realize this, we shall then be in the proper frame of mind to ask God that we may, upon this subject, think his thoughts after him, in the same pure way that he thought them at the time of the creation, and before the creation, and since the creation. In itself the subject is pure, and we should bring to its consideration a reverent and devout mind.

You will have noticed in this account that God gave to plants, trees, and every living creature the power to produce others, each after their own kind. Had they not been thus limited or restricted, peaches might have grown upon apple trees, and chestnuts might have grown upon currant bushes. Neither were they permitted to exercise creative power as God had done, else trees might have created fishes or birds, and birds might have created trees or animals, according to pleasure. But each was given power to produce and perpetuate his own kind by bearing "seed after his kind." On this account apple-seeds, when properly planted, always produce apple trees, and peach-seeds produce only peach trees, and so on through all the forms of life and being. So God endowed plants and animals, and every living creature not with creative power, but with another power which in some respects, as has been said, resembles it very closely; and because each produces seed after its own kind, and from these seeds grow up or are produced baby plants which are like the parent plants, we call this power not creative power, but reproductive power.

Father plants, mother plants, and baby plants.

You may have noticed a moment ago that I spoke of the young plant that grows up from the seed which is planted in the ground, and I called it the "baby

plant." A plant is just as truly a child of its parents as the little birds in the nest are the children of the parent birds which built the nest, hatched out the baby birds, and afterward watched over and fed them so tenderly. In the case of the birds you may have noticed that there were two parent birds, the father bird and the mother bird. But in the account of the creation in the book of Genesis, you may have failed to notice the full meaning in the place where it tells of the different living things which God created, and it says, "Male and female created he them." This fact you doubtless have noticed with animals, and possibly with birds, but you may not have thought that God designed that each baby plant should also have both a father and a mother, and that concerning plants it is also true, "male and female created he them." Such, however, is the real fact.

In some plants, the father and the mother natures dwell together in the same parent stalk, but are seen in their separate father and mother natures only when the period of full growth and maturity has come in the life of the plant and seed is to be produced, so that, later on, when the parent plant shall wither and die, other young plants may spring up from the seed, and thus, although the parent plant has died and passed away, yet by means of the seed the life of that kind of plant is preserved and continued upon the earth.

The manner in which these father and mother natures are united, and yet show themselves separately in the work of forming the seed from which the baby plant is afterward to grow, is perhaps most easily seen in a field where Indian corn is growing. After the stalk has grown to its full height, and the ears have begun to form, and spread out that fine silk which you have no doubt noticed at the upper ends of the ears, at the same time there also appears upon the top of the stalk a great number of blossoms, which boys generally call tassels. Now these ears, with their husks, out of which hang the silk, are the mother, or the female manifestations of the plant, and the tassels with their blossoms covered with pollen, or flower-dust, are the father or male manifestations of the plant. When a gentle breeze shakes the cornstalk, and the pollen, or fine flower-dust, falls from the tassels upon the silk, it is carried by separate threads of silk to each separate kernel, and in this way each grain growing upon the entire stalk has imparted to it that principle of life, without which it could never become a grain of corn.

In all plants, the father and mother natures are manifested in the flower, and are seen in the blossoms upon the trees and the roses upon the bushes. In some instances the two natures, as in the case of corn, are united in the same tree or bush; while in others, the father and mother natures live in

separate trees or in separate bushes. When they are found together in the same flower, the pollen, or flower-dust, from the male anthers is easily conveyed to the female stigma, and thus passes down the style, or stem, to the pod, which is hidden away beneath the beautiful leaves of the flower, where the seeds, after being made by the pollen to have the principle of life, are to grow to maturity. In some cases, the male and female natures are found in separate blossoms or flowers, sometimes on the same branch, and at other times upon separate branches of the same plants. In other instances, they grow only upon separate trees, and these father and mother trees with their blossoms may be growing not close together, but widely apart from each other, separated sometimes as far as you can throw a stone, and at other times with broad fields lying between, or even several miles apart. When they are separated by some distance, the pollen, or flower-dust of the male, or father blossom, is carried to the blossoms of the female, or mother plant, by the wind and by bees and other insects which have no thought of doing the blossoms this kind service, but are only anxious and intent on gathering honey to be stored away for their food during the next winter.

By what I have said you will understand something of the wisdom which God displayed when in the beginning he created plants and trees, each

"yielding seed after his kind," and also how God is to-day reproducing, perpetuating, and distributing the life of every herb, every blade of grass, of every flower, and of every tree to take the places of those herbs, plants, and trees which are soon to wither, die, and pass away. If God were to withhold from all forms of plants and trees the power to exercise this wonderful reproductive power with which he has endowed them, only a few years at most would pass away until every green thing would have died and perished from the earth, and there would be no flowers or fruit, no grain or food of any kind, and famine and death would sweep every bird and beast, and even man himself, from the face of the entire earth.

Thus you will see that by thinking of these things in the same pure way which God shows us in the Bible, we are coming, step by step, to the full and satisfactory answer to the question which has been asked, how you and all people came into the world.

When we come to birds, fishes, and all kinds of animals, instead of the father and mother natures uniting in the production of seeds, as is the case in plants, they unite in producing an egg. Some eggs, like those of birds, are covered with a shell, but that is not the case with all eggs. Instead of the father nature producing pollen, as in the plants, in creatures that have nerves, a watery fluid takes

the place of the pollen of the plant, and this is imparted to that portion of the egg which the mother parent produces in various ways, as we shall see presently.

Perpetuation of oysters.

First, let us take the oyster, which can neither hear, see, smell, nor possibly taste, and because it has only the single sense of feeling is regarded as one of the lowest in the scale of development of all the sentient beings, and we will find that like most of the plants, both the father and mother natures dwell together in the person of a single oyster, and while the egg is being formed in the body of the parent oyster, the father nature and the mother nature each contributes its part, so as to produce what is called a fertile egg, or one that will produce a baby oyster. When these eggs are fully formed, which occurs in the spring of the year, they are expelled from the body of the parent oyster and float about in the water until they rest against a rock, the shell of a large oyster, or some other hard substance, to which they at once attach themselves, and immediately the shell, which constitutes both the oyster's house and clothing, begins to grow and forms about its little body, and we have that wonderful structure we know so well.

Perpetuation of fishes.

With fish it is different. When God created the fishes, he gave the mother nature a separate body of its own, and he also gave the father nature a separate body of its own. So the baby fish, like baby boys and girls, has two parents; one the mother fish, and the other the father fish.

I suppose that in the spring of the year, when mamma has ordered a large shad sent home, and Bridget was cleaning it, you may have noticed that its body was filled with thousands of eggs. These are often cooked with the fish, and are called "roe." Now during most of the year these shad live in deep sea water, and in the spring, when their bodies are thus full of the eggs which have formed during the year, all the shad leave their regular home and swim into the bays, or sometimes hundreds of miles up the river, until they find some quiet, safe, and suitable place where the mother fishes may lay their eggs, or "spawn," as it is called. It is while on this journey up the rivers in the spring of the year that many of the shad are caught by fishermen in great nets. On this journey the mother fishes are accompanied by the father fishes, and when the suitable place for which they are seeking is found, the mother fishes expel from their bodies those thousands of eggs, which are at the same time accompanied by and

float in a slimy substance that very much resembles the white portion of a raw hen's egg. After the mother fish has thus laid her eggs, the father fish swims gently over the eggs, at the same time expelling from his body a slimy substance which also resembles the white portion of a raw hen's egg. In this way the eggs are fertilized, the same as the grains of corn are fertilized by having the pollen, or flower-dust, fall upon the silk at the end of the ear, and which is carried by the silk threads down under the husk to each separate grain of corn on the stalk.

After the eggs of the fishes have been thus deposited in the water where the conditions are favorable, the parents go away, and never see, or at least never know their baby fishes, which are hatched in a few days by the motion of the water and the warmth of the sun. Both baby fishes and baby oysters are little orphans from the very beginning.

Perpetuation of birds.

Let us go a step further, and let me tell you about baby birds and baby animals. In the spring of the year you have gone with mamma into the garden and seen her plant the seeds of flowers and vegetables. After she dropped these seeds she covered them carefully so that the moisture of the earth and the warmth of the sun might waken the life which

was dormant or sleeping in the seeds, and in which the infant plants were all enfolded, ready to awake and grow up, first into baby plants, and then into big plants.

When you have seen the little eggs in the nest which the birds built in the tree near your window, did it occur to you that these were the seeds out of which should come new birds? Such, in fact, however, the eggs really are. But instead of being placed in the earth like the seeds of plants, the parent birds build a nest where they can sit on the eggs, impart to them the warmth of their own bodies, and thus quicken or awaken the life which is in the eggs, so that the bodies of the little birds might form and grow as God has ordained. In this way, after two or three weeks, when the birds are grown large enough, the shell breaks open, and the tiny little birds are then born, or hatched, as we say.

If you have carefully watched the two parent birds during the weeks while the little birds were being hatched, you will have noticed that the mother bird prefers to sit most of the time on the eggs and keep them warm, but all the while the father bird has stayed close by, coming often to sit on a branch near the nest and chirp and sing, and thus cheer and keep the mother bird company; then he would fly away, and after a little time return, carrying in his beak a worm, or some choice bit

of food which he had found, and flying up to the nest feed it lovingly to the mother bird. At times, when the mother bird was tired, they would both fly away together and, after a few moments, the father bird would hurry back to take the mother bird's place and keep the eggs warm and guard them from harm, while the mother bird would take such rest and recreation as she needed or wished.

The home life of two such parent birds is very devoted and sweet, and no man or boy can watch it without learning from the birds lessons of love and fidelity.

Perpetuation of animals.

Now next in order and scale of creation come animals. Animals do not lay eggs like birds, and for good reasons. You remember how it is with the fishes. Many produce thousands of eggs in a single season. Some codfish have been known to contain as many as sixteen or twenty millions of eggs at one time. Many of these eggs, after having been laid, because of unfavorable conditions may never hatch, and of such as are hatched, vast multitudes of them are devoured by the larger fish; for fish are cannibals, and eat their own kind. The eggs of birds are also exposed to various forms of danger and destruction, as in the case of ducks, geese,

and chickens, whose eggs are one of the forms of food designed to sustain human life.

To prevent such loss, and to accomplish other important purposes when we come to the higher forms of life, we find that instead of laying the eggs in a nest upon the ground or in a tree, and then sitting upon them until the young are hatched, with animals, the egg, after being suitably fertilized, is retained in a nest which God himself has prepared in the body of the mother animal. Here in that portion of her body, which God has marvelously fashioned and furnished for that purpose, changes similar to those which occur in the egg while the mother bird is sitting upon it take place in the development and growth of the egg of the animal, while it yet remains in the body of the mother. After a time, varying from a few months to an entire year, as when the little chick, after having attained sufficient development, breaks the shell and comes forth to begin its own independent life, so the germ of being which has been retained in the body of the mother animal, when it is developed and grown sufficiently to live its own separate and independent life, comes forth from its mother's body, and is born, as we say.

Starting with the plants, I have talked to you of fishes, birds, and animals, and now we are to consider how God has ordained that the life of man should be perpetuated upon the earth.

How God could have created mankind.

If God had created each person separately, a full-sized man or woman, without parents, and without a childhood, all the conditions of our lives would be different from what they now are. There would be no homes, for all the relations of life upon which the home now rests could not exist. There would be no relations such as husband and wife, father and mother, parent and child, brother and sister, aunts, uncles, cousins, and no grandpas or grandmas. Each person would stand independently and unrelated to any and all others. The loves and affections which now give to life its sweetest charm and its noblest inspiration would be entirely lacking. Instead of being as links in an unbroken succession of life, you and I and each person would stand alone with no one to share our joys, to help us to bear our burdens, to minister to our needs, to watch over us as our parents and friends now do in sickness, or to mourn our loss at death. There would be no sweet little babies, with dimpled cheeks and chubby chins, no childhood, with its plays and pleasures, no school days, and no gradual unfolding of the mind and needed preparation for life's purpose and work, and we should miss half the joy life holds in store for us.

All of the many plans for creating the first people who should live upon the earth, and those who

should come afterward to take their places were open to God. He was not limited by any one or even many ways of doing this, for all wisdom and all power belong to him. But God saw that for him to go on creating men would not be the best plan. The Creator wanted to bring man very close to himself, and so God gave man the power to transmit life; the power to receive life from parents, and in later years to hand it down to their own children. In order that this might be accomplished, when God created Adam and Eve, "male and female created he them," and endowed them with this marvelous power, and entrusted this power to them as a sacred gift.

So you see that the question which relates to sex, concerning which thoughtless boys and wicked men think and speak so vulgarly and lewdly is, after all, to be thought and spoken of only with reverence and purity. God made men and women to differ. He gave to woman her graceful figure, and a sense of dependence; and he gave to man his broader shoulders and greater strength, in order that man might guard, defend, and protect woman not only from outward physical danger, but from every impurity of thought, word, and deed. No boy or man can think irreverently of the subjects which relate to sex without dishonoring God and wronging himself and treating lightly the body which is called God's temple.

As you have seen the mutual interest of the parent birds in the care and well-being of the baby birds in the nests, so you daily experience the love and affection of your parents in many ways; and if you are the very thoughtful boy that I have taken you to be, you may possibly have asked yourself the question why father and mother love you so much as to have actual pleasure in doing such things as no others upon the earth would be willing or even able to do for you in such a devoted and loving way. I will tell you why. It is because in you mother and father find a reproduction of themselves. You are a part of both of us. You are not only part of mother, because in some senses God gave you first to her, and in that divine and mysterious way unfolded within her body that which was to constitute all the members of your body, " When as yet there was none of them," but father likewise loves you because you are part of his body also. You have likely read in the Bible where it speaks of the husband and wife and says: " And they twain," or two, " shall be one flesh," and so your father and mother are made one in you, and again in the little sister who so recently came to your home in the manner in which God ordained and which he has instituted as the means of binding fathers, mothers, and children very closely to each other, and of drawing all unitedly very close to himself.

The perpetuation of human life.

I have already told you that since the creation all forms of life begin with an egg. This is true also of human life. But the egg, or germ, when formed in the body of a woman, is very small,—so small indeed that it is not large enough to be seen unless placed under a magnifying-glass. The same is also true concerning the minute germ of life contributed by the father, and without which the microscopic egg would never produce life.

In order that you may more fully understand the mystery of the beginning of life, I am going to read to you from a booklet written by Dr. Mary Wood-Allen, who is a noble, pure-minded woman, and a devoted Christian mother, and who narrates the following conversation between a thoughtful little boy and a mother who very wisely prefers to teach her child the truth rather than to entirely leave him to the polluting influences of the school or the street.

"Mamma, how big was I when I was made?" asked a little boy.

"When you were made, my dear, you were but a tiny speck, not so big as the point of a needle. You could not have been seen except with a microscope."

"Why, mamma, if I were as small as that I should think I would have been lost."

"So you would, dear child, if the kind heavenly Father had not taken especial care of you. He knew how precious little babies are, and so he has made a little room in the mother's body, where they can be kept from all harm until they are big enough to live their own separate lives."

"And did I live in such a little room in you?"

"Yes, dear."

"But how did I eat and breathe?"

"I ate and breathed for you."

"Did you know I was there?"

"Yes. Sometimes your little hand or foot would knock on the wall of the room, and I would feel it and would say, 'My darling speaks to me and says, "Mother, I am here"; and then I would say, 'Good morning, little one, mother loves you'; and then I would try to think how you would look when I should see you."

"How long was I there, mamma?"

"Three-quarters of a year, and you grew and grew every day and, because I wanted you to be happy, I tried to be happy all the time, and I was careful to eat good food so that you might be strong, and I tried to be gentle, kind, patient, persevering; in fact, everything that I wanted you to be, for I knew that everything I did would help to make you what you were to be."

"But, mamma, how did what you ate feed me?"

"My food was made into blood, and the blood

was carried to you and nourished you. When the time came for you to come out into the world to live apart from me, the door of your little room opened with much pain and suffering to mother, and then you came into the world, or were born, as we say. After you were washed and dressed they brought you to me and laid you on my arm and, for the first time I saw the face of the little baby I had loved so long. And now you can understand why you are so dear to me."

"O mamma, now I know why I love you best of all in the world!" exclaimed the child, with warm embraces and with loving tears in his eyes.

I am sure that no one can properly study the mystery of the origin of life without having quickened in him a feeling of awe and reverence. In this whole matter God works in such marvelous mystery that not even the wisest man that ever lived can either fully understand or explain it.

In our summary, there are several suggestions for parents and teachers who seek to fulfil the responsibility upon them and teach the young the meaning of sex.

1. The fact of sex is here in the will of God, and hence it has some divine and spiritual meaning. "But from the beginning of the creation God made them male and female" (Mark 10:6). In this fact we have a human visible expression of some divine and eternal truth. One life alone is

incomplete; the race is not man alone or woman alone, but man and woman together.

2. The body is sacred, and should be kept pure. The body of man is the dwelling-place of his spirit. Man is spirit inhabiting a body and using a body. For the present spirit uses the body, and is dependent upon it. To have a high and pure and strong spiritual life man must have a good, strong, pure body. Not only so, but the body of man is the temple of the Holy Spirit. "The true Shekinah," said Chrysostom, "is man." "There is but one temple in the universe," said Novalis, "and that is the body of man. Bending before man is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body." The Spirit of God is a holy Spirit, and he demands a holy dwelling-place. To respect the body, to keep it pure is one of the first duties upon man.

3. The functions of the body are sacred, and should be kept for sacred purposes. It is through the fact of sex that the life of God creates the race of man. It is through the perversion of the functions of sex that the greatest woes fall upon the race. And it is through the redemption of the sex-function that the kingdom of God comes in the world. To misuse the organs of sex, to make them ministers of selfishness and lust, to waste one's powers in wantonness and dissipation, to abuse the powers of sex and poison the blood of the race, and

to make impossible a pure and virile race after us, is the most tragic sin that man or woman can commit. Other sins may begin with self and end with life, but the person who sins in the perversion of sex sins against God and the human race, and defeats the beneficent purpose of God in the world.

4. The parent and teacher should instruct the child in the meaning of sex, and should instil in it a reverence for the body. The failure at this point has the most tragic and wide-reaching consequences in life and in society. A large proportion of boys and girls who fall into secret sex-vice do so through ignorance. Many parents and teachers avoid these subjects on the plea that these things should not be talked about; to call attention to them is to make the child self-conscious; so the child should remain innocent as long as possible. Strange that parents and teachers should teach children anything at all—if this is the true philosophy; on this theory the greater the child's ignorance the safer it is. But the most superficial acquaintance with life utterly discredits this theory and proves the necessity of careful instruction in everything that concerns the child's welfare. The child in the world to-day, the schoolboy or girl, cannot long remain ignorant on these questions. The child that is ignorant to-day is not likely long to remain innocent. "Mother did not tell me anything about my body," wails the lost girl of the

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street. "Father and mother said never a word to me about the meaning of sex," says the boy who has lost the bloom of innocence. In all things that most vitally affect the life of man, the purity of the body, the welfare of society, and the future of the race parents and teachers should teach the children enough for them to understand the meaning of sex, the functions of the body, the tragic sin of impurity, and the divine blessedness of chastity and self-control.

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